A SHORT

NARRATIVE

OF THE

Extraordinary Work

AT

CAMBUSLANG;

In a LETTER to a FRIEND.

With proper

ATTESTATIONS,

By Miniſters, Preachers and others.

GLASGOW.

Printed by *William Duncan*, and ſold by him at his Shop in *Gibſon's* Land, *Salt-mercat*, 1742.

ATTESTATION, to the FACTS in the following NARRATIVE, by M. *M'Culloch*, Minister at *Cambuslang*.

May 8, 174

I Have perused the following short *Narrative*, a can attest the Facts contain'd in *it*; partly from pe sonal Knowledge, partly from the most credible *Infa mations*: But think it a Loss, that it is not more fu I have seen a larger Paper compiled by differe Hands; which besides the Facts related in *this*, co tains several useful Reasonings, tending to prove, Th the favourable Judgment formed by many, and ev by *some*, who thro' want of due Information, he tated at first, about this Work, is supported by all th kind of Evidence, that *Things* of this *Nature* are c pable of, in such a space of Time. And consequentl that there is good Ground to hope, that by the *Divi* Blessing, the *Confirmation* arising from *Perseveranc* will be *Daily* encreasing, as hitherto it has been.

The said large Paper, contain'd also a Vindicatio of this Work, from various Objections; and false, an injurious *Aspersions* thrown on it in Print, by some wh have not yet appear'd to own their *Accusations*; whic in *Justice* they ought to do, or retract them. Bu tho' it has not been thought expedient, to publish tha larger Account at present, I understand the *Compile* of it, can easily prepare it for the *Press*, if it shall b thought needful afterwards.

For my own Part, I desire to join in hearty Prayers with the People of God, that he *may revive his Work in the midst of the Years*, in this and all the Churches, and make *it* to triumph over all *Opposition*; and conclude with the *Words* of the Prophet, *Zech.* iv. 6, 7. *Not by Might, nor by Power, but by my Spirit, saith the Lord. Who art thou O great Mountain? before* Zerubabbel [the Lord Jesus Christ] *thou shalt become a Plain, and he shall bring forth the Head-stone thereof with shoutings crying, Grace, grace unto it.* *William M'Culloch*

A

NARRATIVE

OF THE

Extraordinary Work

AT

CAMBUSLANG;

In a LETTER to a FRIEND.

SIR,

AS the Report of the good Work at *Cambuſlang*, which has for ſeveral Weeks engaged the Attention of Numbers in this City and Country in the Neighbourhood, is now ſpread over a great Part of the Nation; it is no Wonder that one who lives at the Diſtance you do, ſhould be curious to have a true Relation of it: And as I would be glad of any Opportunity to ſerve you, it is very agreeable to me, to think I can gratify you in this Matter; eſpecially in what concerns the People in that *Pariſh*, and ſome other Pariſhes near it, having had Opportunity to converſe fully with the Miniſter of *Cambuſlang*, and with many of the People there, who are under this ſpiritual Exerciſe, and alſo with ſome other Miniſters, who have ſeverals in their Pariſhes that appear to be under the ſame happy Impreſſions.

There is one Thing in the Entry I muſt appriſe you of, *viz.* That I am to confine myſelf, to a ſimple Narration of Facts, as the Evidences on which the Opinion of many concerning the preſent happy Change

that is wrought on that People, is founded: Without entering into any Reaſoning, but leaving it to yourſelf to draw proper Concluſions from the Facts, after comparing them with Scripture Rules and Inſtances.

I muſt alſo acquaint you, as it was natural to expect, when, on a ſingular Occaſion of this Sort, great Numbers of People from adjacent Towns and Country, came flocking to a Place that became ſo remarkable; that in ſuch a promiſcuous Multitude ſome *Counterfeits* would readily happen; it was the early Care of Miniſters who intereſted themſelves moſt in that Matter, to enter into a ſtrict Examination of thoſe who appeared to be under a more than ordinary *Concern*, ſo as to obtain Satisfaction to themſelves; whether the Work was ſolid, being juſtly apprehenſive, That the Powers of Darkneſs would not fail to employ their Devices, to bring Contempt on what might tend ſo much to the Honour of the Goſpel.

In thoſe watchful Endeavours it muſt be own'd, that ſome *Impoſtors* were found to have mix'd with the *Sincere*; but there is Reaſon to bleſs God, that, ſo far as yet appears, they have been very few; and as theſe have been ſeverely rebuk'd, ſo the moſt awful Warnings have been given, againſt all ſuch inſincere Pretentions, which Warnings, there is Ground to believe, have had very good Effects.

Now, Sir, to give the ſhort Hiſtory of this Matter.

The Miniſter of that *Pariſh*, in his ordinary Courſe of Sermons, for near a Twelvemonth before this Work began, had been preaching on theſe Subjects which tend moſt directly to explain the Nature, and prove the Neceſſity of Regeneration, according to the different Lights in which that important Matter is repreſented in Holy Scripture: And for ſome Months before the late remarkable Events, a more than ordinary Concern about Re-

ligion

ligion appeared among that People; one good Evidence of which was, that about the End of *January* laſt, a Petition was given in to the Miniſter, ſubſcribed by about 90 Heads of Families, deſiring a weekly Lecture ſhould be ſet up; which was readily granted, and the Day fixed on *Thurſday*, as the moſt convenient for the temporal Intereſts of the Pariſh.

On *Munday* the 15th of *February* there was a general Meeting, at the Miniſter's Houſe, of the particular Societies for Prayer, which had ſubſiſted in the Pariſh for ſeveral Years before: On *Tueſday* there was another Meeting for Prayer there, the Occaſion of which was a Concert with ſeveral ſerious Chriſtians elſewhere, about ſolemn Prayer, relating to the publick Intereſts of the Goſpel; in which Concert only a ſmall Number of People in *Cambuſlang* were engaged at firſt, but others getting Notice of it deſired to join, and were admitted: The People who met for Prayer theſe two Days, apprehended that they had been ſo well imployed, and found ſo much Leiſure for it, that they had a third Meeting on *Wedneſday*: But on all theſe three Days they returned timeouſly in the Evening to their own Houſes, ſo far is it from being true that they ruſhed from ſome of theſe Meetings to the Church and continued *immured* there for ſome Days and Nights, as was reported.

Before *Thurſday*, *February* 18th, they had Week-days Sermons only on *Thurſdays* according to the above-mentioned Deſire of the *Pariſh*; and before that Day, tho' ſeveral particular Perſons came to the Miniſter, from Time to Time, under deep Concern about their Salvation, yet there came no great Numbers together.

But on that Day after Sermon a conſiderable Number of People, reckoned by ſome preſent about fifty, came together to the Miniſter's Houſe, under Convictions and

alarming Apprehenſions about the State of their Souls, and deſiring to ſpeak with him.

From this unexpected Number, coming in an Evening, in ſo great Diſtreſs, and the Neceſſity of the Miniſters exhorting them in general, and converſing with many of them ſeparately, you will eaſily perceive that he behoved to ſpend that Night with them, as he did moſt part of two or three more ſince this Work began, which is now about twelve Weeks.

After this, Numbers daily reſorted to that Place, ſome to hear the Word, ſome to converſe with People who were under this remarkable Concern, and others with different Views: And the Deſires and Exigencies of thoſe were ſuch that the Miniſter found himſelf obliged, without any previous Intimation, to provide them daily Sermon, a few Days excepted, and after Sermon uſually to ſpend ſome Time with them in Exhortations, Prayers and ſinging of Pſalms, being eſpecially encouraged thereto by the extraordinary Succeſs with which God was pleaſed, from Time to Time, to bleſs his own Ordinances, in ſo much that, by the beſt Information that could be had, the Number of Perſons awaken'd to a deep Concern about Salvation, and againſt whom there are no known Exceptions as yet, has amounted to above 300. And, thro' divine Mercy, the Work ſeems to be ſtill making conſiderable Progreſs every Week, and more ſo ſome Weeks of late than ſome Times formerly.

Of the Number juſt now mentioned the far greater Part have given already, both to Miniſters and other ſerious Chriſtians, a good Account of what they have felt in their Convictions and Humiliation for Sin, of the Way of their Relief by Faith in the Mercy of God thro' Jeſus Chriſt, and of the Change they feel in their prevalent Inclinations and Diſpoſitions of their Heart

As to their Devotion and other Parts of their Practice, which is that which chiefly attracts the Attention and Regard of this Country; there are comfortable Accounts given of it, by thoſe who have the beſt and moſt frequent Opportunities of knowing their daily Behaviour.

The *Pariſh* of *Cambuſlang* being of ſo ſmall Extent, that moſt of the People live within a Mile of the Church, and ſome who have the beſt Intelligence, being almoſt every Day with the Miniſter, he and they have abundant Opportunities to know the Practiſes of ſuch of the People I am ſpeaking of, as live within their Bounds, and the Account they give of it is, That they appear to be in a very hopeful Way; and the like good Accounts are given by ſeveral Miniſters and others, of ſuch of thoſe People as belong to other neighbouring Pariſhes.

Among the particular good Fruits, already appearing, both in *Cambuſlang* and elſewhere, the following Inſtances ſeem very encouraging: A viſible Reformation of the Lives of Perſons who were formerly notorious Sinners; particularly, the laying aſide of Curſing and Swearing, and drinking to Exceſs, among theſe who were addicted to that Practice: Remorſe for Acts of Injuſtice, and for Violation of relative Duties confeſſed to the Perſons wronged, joined with new Endeavours after a conſcientious Diſcharge of ſuch Duties: Reſtitution which has more than once been diſtinctly and particularly inculcated in publick, ſince this Work began; forgiving of Injuries; all deſireable Evidences of fervent Love to one another, to all Men, and even to thoſe who ſpeak Evil of them; and among thoſe People both in *Cambuſlang* and other Pariſhes, more affectionate Expreſſions of Regard than ever to their own Miniſters, and to the Ordinances diſpenſed by them; the keeping up divine Worſhip

ſhip in Families, where it was neglected very often by ſome and intirely by others; the erecting of new Societies for Prayer, both of old and young, partly within the *Pariſh*, where no leſs than twelve ſuch Societies are newly begun, and partly elſewhere, among Perſons who have been awaken'd on this Occaſion: And, together with all theſe Things, ardent Love to the holy Scriptures, vehement Thirſting after the publick Ordinances, earneſt Deſires to get private Inſtructions in their Duty from Miniſters and others, with commendable Docility and Tractableneſs in receiving ſuch Inſtructions.

This Thirſt after Knowledge is particularly remarkable in thoſe who were more ignorant; ſeverals who cannot read, and ſome of them old Perſons, being ſo deſirous to be better acquainted with the Word of God that they are reſolved to learn to read, and ſome of the younger Sort actually putting themſelves to School.

I would farther add, that theſe good Impreſſions have been made on Perſons of *very* different Characters and Ages; on ſome of the moſt abandon'd as well as the more ſober: On Young as well as Old; on the illiterate as well as the more knowing; on Perſons of a ſlower as well as thoſe of a quicker and more ſprightly *Genius*; and, which ſeems to deſerve ſpecial Attention, on Perſons who were addicted to ſcoffing at ſacred *Things*, and at this Work in particular at the Beginning of *it*.

The Sum of the *Facts*, I have repreſented to you is, That this Work has been begun, and carried on under the Influence of the great and ſubſtantial Doctrines of Chriſtianity, preſſing jointly, *the Neceſſity of Repentance towards God, of Faith in the Lord Jeſus Chriſt, and of Holineſs in all manner of Converſation*; that it came after ſuch *Preparatives* as an extenſive Concern

ut Religion gradually increaſing; together with ex-
ordinary *fervent* Prayer in large Meetings, particular-
relating to the *Succeſs* of the Goſpel; that great and
ceſsful Pains have been taken, to diſcover and diſ-
ntenance *Hypocritical* Pretences, and to warn
ople againſt what might have the leaſt appearance of
thuſiaſm, or Deluſion: That the Account given by a
y large Number of People of their *inward* Exerciſes,
Attainments, ſeems to agree with the Scripture *Stan-*
d; and are bringing forth in Practice, *Fruits meet for*
pentance; comprehending the ſeveral Branches of Piety,
of the moſt ſubſtantial Morality, that can intitle
en, to the Regards of Friends of Religion and Virtue.

And now, Sir, I have given you a plain, and ſim-
Account of the moſt material *Facts*, relating to this
raordinary Work at *Cambuſlang*, and theſe awakned
re belonging to other Pariſhes; together with the proper
cuments by which theſe *Facts* are ſupported; in all
ich I have avoided Diſputing, and ſtudied Brevity.
I leave it to you to judge, how far ſuch *Facts* make
evident, that this Work is from God; when (to
the Words of a *pious* Divine treating of a Subject
the ſame Nature) * "He that was formerly a
Drunkard lives a ſober Life, when a vain, light and
wanton Perſon becomes grave and ſedate, when the
Blaſphemer becomes a Praiſer of God, when car-
nal Joy is turned into Heavineſs, and that profeſſedly
on Account of their Soul's Condition; when the ig-
norant are filled with Knowledge of divine Things,
and the Tongue that was dumb in the Things of
God ſpeaks the Language of *Canaan*,"---when ſecure
nners---"Have been rouſed with a Witneſs about the
State of their Souls, *Luke* xi. 21, 22. theſe who
were ignorant can ſpeak skilfully about religious
Things, and even the graceleſs are increaſed in Know-

"ledge,

* See Mr. *Finley*'s Sermon, intituled Chriſt Triumphing &c.

" ledge,---- Swearers drop their Oaths and ſpeak re
" verently of God: Vain Perſons who minded no Re
" gion, but frequented Taverns and Frolicks, paſſin
" their Time in Filthineſs, fooliſh Talking and Jeſtin
" or ſinging paltry Songs, do now frequent Chriſti
" Societies (for Prayer): Seek Chriſtian Converſati
" and talk of Soul-concerns, and chuſe to expreſs th
" Mirth in Pſalms and Hymns and ſpiritual Songs: Th
" who were too ſprightly to be devout, and eſteem
" it an unmanly Thing to ſhed Tears for their Sou
" State, have mourned as for an only Son, and ſeem
" to be in Bitterneſs as for a firſt Born, *Zech.* xii. 10.
" And Perſons who came to mock at the Lamentatio
" of others, have been convinced, and by free Gra
" proſelyted to ſuch Ways as they formerly deſpiſe

I am,

May 8th, 1742. *Sir,* *Yours,* &c.

It may be of uſe to Readers, who live at a Diſtanc in peruſing the following Atteſtations, to know, as the Situation of *Cambuſlang*, that it lies about to Miles from *Glaſgow*; The ſeveral Pariſhes, whoſe Mi ſters, Heritors and Elders, ſign moſt of the Atteſtatio ly very near it, *viz.* the Pariſhes of *Kilbryde*, *Bot well*, Old *Monkland* and *Barony*; That Mr. *Matthe Connell* and Mr. *William Hamilton* live but about 3 Mi from *Cambuſlang*, and are the eldeſt Miniſters of t Presbytery of *Hamilton*, in whoſe bounds that *P riſh* lies. That the two Preachers who ſign a joint A teſtation, and are young Men of known Probity, ha frequently aſſiſted Mr. *M'Culloch* of late; That M *Duncan* reſides in the *Pariſh*, and Mr. *Young* has re ded a conſiderable Time in the *Gorbals* near *Glaſgo* where many of the awakned People dwell: Alſo th Mr. *Williſon* and Mr. *M'Kneight* who live at a goo Diſtance from *Cambuſlang*, ſpent ſome Time ther inquiring into this Work as their Ateſtations bear.

ATTE

ATTESTATIONS, to the Facts in the Narrative, relating to the Fruits of this Work.

Atteſtation I. By Mr. *Williſon*, one of the Miniſters of *Dundee*.

Glaſgow April 15, 1742.

Rev. and dear Brother,

Seeing ſome are deſirous to have my Thoughts of the Work at *Cambuſlang*, I am willing to own, that I have travell'd a good way to enquire and get Satisfaction about it. And having reſided ſeveral Days in Mr. *M'Culloch's* Houſe, I had Occaſion to converſe with many who had been awakned and under Convictions there; I found ſeverals in Darkneſs and great Diſtreſs about their Souls condition, and with many Tears bewailing their Sins and original Corruption, and eſpecially the Sin of Unbelief, and ſlighting of precious Chriſt, and ſome who had been in this Caſe for theſe ſeveral Weeks paſt; yet I ſaw nothing in any tending to Deſpair, but on the contrary their Exerciſe pointed ſtill at the great Remedy, for oft they would be breaking out in hopeful Expreſſions, ſuch as, *Tho' he ſlay me I will truſt in him.*

Others I found in a moſt deſirable Frame, Overcome with a ſenſe of the wonderful Love, and loveneſs of Jeſus Chriſt, *even ſick of Love*, and inviting all about them to help them to praiſe him.

I ſpoke alſo with many who had got relief from their Soul-Trouble, and in whom the gracious Work of the Spirit of God appeared in the Fruits and Effects of

of it, according to my Apprehenſion; ſuch as the ingenuous confeſſing of their former evil Ways, and profeſſing a hatred of Sin; very low and abaſing thoughts of themſelves; renouncing the Vanities of the World and all their own Doings and Righteouſneſs, and relying wholly upon Chriſt for *Righteouſneſs and Strength*; and expreſſing great Love to Chriſt, to the Bible, to ſecret Prayer, to the People of God, and to his Image in whomſoever it was, without reſpect of Perſons, or Parties; and alſo Love to their Enemies; and when they heard of ſome who called the Work at *C*----- a Deluſion of the Devil, they ſhew'd no reſentment against them, but wiſhed their Eyes might be opened and earneſtly wiſhed they could bring all their Enemies and all the World to their dear Redeemer.

I converſed with ſome who had been very wicked, and ſcandalous; but now wonderfully chang'd. Tho' ſome were very rude and boiſterous before, they now had the mildneſs, and meekneſs of the Lamb about them. When they ſpoke of their former Ways they bluſhed, and wept, and ſaid, None in all the Country round were ſo vile as they, and earneſtly deſired to exalt free Grace: And when I was cautioning them againſt new Temptations and relapſes, they ſhewed a Senſe of their own Weakneſs, and were afraid on that Account to come near their old Companions tho' they would fain had them alſo brought to Chriſt. They ſaid, They would wiſh rather to die than go back to old Sins, and if ever they ſhould be left to any of them, they would incline to leave the Country becauſe of the Diſhonour it would bring on the Work of God, which they could not bear to ſee.

Tho' I converſed with a great Number both Men and Women, Old and Young, I could obſerve nothing *Viſionary* or *Enthuſiaſtick* about them; for their Diſcourſes were ſolid, and Experiences Scriptural; and as the Comfort and Relief they got from Trouble, ſtill came

came to them, by ſome promiſe or word of Scripture caſt into their Minds, and it was pleaſant to hear them mention the great variety of theſe Words up and down the Bible. And ſome who could not read, told their Words of Conſolation, not knowing well if they were in the Bible or not, and when upon aſking if they were Bible Words or not, they greatly rejoiced to find they were.

I had heard much of this ſupriſing Work by Letters, and from Eye-Witneſſes before I came, but all that made ſlight Impreſſions on me, when compared with what I was Eye, and Ear-Witneſs to my ſelf.

Upon the whole I look on the Work at *C----g*, to be a moſt ſingular, and marvellous Outpouring of the *Holy Spirit*, which Chriſt hath promiſed, and I pray it may be a happy Forerunner of a general Reviving of the Work of God in this poor decayed Church, and a bleſſed Mean of Union among all the Lovers of our dear *Jeſus*.

I am ſorry I cannot ſtay to aſſiſt you further in this good Work; my Buſineſs, and Circumſtances oblige me, to return homewards. May the Lord himſelf ſtrengthen and encourage you in his Work, and graciouſly carry on what he has begun, *and take to him his great Power*, that he may *reign glorioufly* thro' all the Land. I remain with all Sincerity,

Rev. and dear Brother,

Your moſt affectionate Brother and Servant

in the Lord,

Jo: WILLISON.

At-

Atteſtation II. By Mr. *Connell*, Miniſter in *Kilbryde*.

Rev. and Dear Brother,

MAny have asked my Opinion of the Work at *Cambuſlang*, which I freely gave (as now I write to you) that I look'd upon it as a Work of God's Spirit: When I compared the Exerciſe of ſeveral Perſons that had been there, with the Scripture Accounts of Conviction and Converſion, I have been under a Neceſſity to conclude that it is neither Deluſion nor Impoſture, as has been given out by thoſe who are unacquainted with the Dealings of God of that kind, or under the Influence of Party Zeal.

Some I have ſeen crying out of the Evil of Sin and of their Danger by it, ſadly bewailing their Guilt and Miſery, expreſſing a moſt earneſt Deſire of an Intereſt in Chriſt, which they ſaid, They would value more than all the World, but bitterly complaining of want of Love to him, want of Faith in him, and undutiful Carriage towards him through their paſt Life and if now it might be their Attainment, for former Coldneſs and Deadneſs to have Love to Chriſt; for Unbelief Faith in him; and for an undutiful Behaviour towards him, a ſincere and hearty Embracing of him in the Goſpel Offer; and living the reſt of their Time to the Praiſe and Glory of his Name: This they would account their greateſt Happineſs, and the Remedy of all the Evils in their Caſe; and, for this Effect, they beg'd the Help of Prayers.

Others I have ſeen who lamented their loſt Time and Opportunities, and the Vanity and Folly of their Youth, ſaying, Many good Sermons and Prayers they had heard, but

ut all had been loſt to them, and had no good Effect pon them, being wholly carried away with youthful anities and Follies; but added, now we are reſolved in he Strength of the Grace of Chriſt (for, ſaid they, f ourſelves we can do nothing) to improve Time and Opportunities better, to value Sermons and Prayers, to ead the Scriptures, to keep Company with the Fearers f God, and to ſhun Fellowſhip with the Wicked as much as poſſible, bleſſing God that he had not taken hem away, before they ſaw the Neceſſity of all theſe.

Others I have converſed with, who, like Doves of the Valleys, were mourning for their Iniquities, principally ecauſe they did ſtrike againſt God and wound their Redeemer, uſing the Expreſſions, *Pſal.* 51. 4. and *Zech.* 12. 10. But with good Hope through the Merits of Chriſt and Mercy of God in him, that it would be well with them.

Others I have obſerved at one Time much dejected and under a Cloud, at another Time poſſeſſed of a good Meaſure of ſpiritual Joy, as it happens with the beſt of Saints.

Others I have heard cry, They had ſpent their Money for that which is not Bread, and their Labour for that which did not ſatisfy, having given their Time and Strength to the World and the Things of it, which now they reſolved againſt, there being Matters of greater Moment, which they ſaw and were convinced, they ſhould be mainly taken up about.

And to trouble you with no more (for I could write you a Volume on this Subject) A young Woman, who after having given me a diſtinct Account of her Diſtreſs and Outgate, ſaid, I have liv'd above Twenty Years in the World, and all that Time the Devil had Poſſeſſion of my Heart, and I am ſure he is a bad Gueſt, but bleſ-

ſed

ſed be God, I hope he is now in a great Meaſure diſpoſſeſſed, and ſhall never, through the Strength of Chriſt, recover that Power over me that formerly he had. Mean Time I obſerve to you, This Perſon had all along been of a blameleſs Life, and not chargeable with any Scandal, but with Tears regreted her careleſs Way of going about ſecret Duty, reading the Scriptures and hearing Sermons, or neglecting theſe altogether; but with much Humility and Serioufneſs, in the Strength of divine Grace, expreſs'd her Reſolution, That ſhe would do ſo no more.

Upon the whole, In moſt of all I have ſeen and converſed with, I obſerved, and have daily Occaſion to obſerve, the Effects of Godly Sorrow mentioned by the Apoſtle, 2 *Cor.* 7. 11.

Praying the Pleaſure of the Lord may more and more proſper in your Hands, and begging the Help of your Prayers for me and this People,

I am,

Kilbryde, April 19th, 1742

Rev. and Dear Brother,

Yours moſt affectionately,

MATTHEW CONNELL.

Atteſtation III. By Mr. *John Hamilton*, Miniſter of the Goſpel, in *Barony*.

I Underſtand it is expected from me, that I ſhould declare my Sentiments of the extraordinary Work at *Cambuſlang*; as a good many of my Pariſhoners have lately been awakened there, to a great Concern about their Souls Happineſs.

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As ſoon as I was inform'd of their Condition, I made it my Buſineſs to wait on them, and found a good many Perſons under the deepeſt Exerciſe of Soul, crying out moſt bitterly, of their loſt and miſerable Eſtate, by reaſon of Sin, of their Unbelief, in deſpiſing Chriſt, and the Offers of the Goſpel, of the hardneſs of their Heart & their former groſs Careleſſneſs, & Indifferency about *Religion*: And tho' ſome of them ſaid, they had regularly attended the preaching of the *Goſpel*, yet acknowledged with much Regret, their Miſimprovement of it; how many ſweet Sermons they had heard without any Benefit, and they came to Church with no Deſign to be inſtructed, but only, as they ſaid, To ſee, and be ſeen.

I have heard them expreſſing a great deal of Sorrow for theſe *Things*, and ſeemingly, in the moſt ſerious and ſincere Manner; and not ſo much, as ſome of them have told me, from the fear of Puniſhment, to which they had thereby expoſed themſelves, as from a ſenſe of the Diſhonour they had done to God, and the bleſſed Redeemer; and frequently aggravated their Sins, from this Conſideration. That they had been the Betrayers, and Murtherers of the Lord of Glory.

And tho' I have ſeen ſome of them under extreme Affliction and Diſtreſs, I could never obſerve the leaſt Diſorder in their Judgments: But their Complaints were always ſuitable to their Condition. Neither have I obſerved any of them carried away with deſpairing Thoughts of the Mercy of God: But all of them ſeemed to be ſeeking Relief, in the Method the Goſpel propoſes; and expreſſed the warmeſt Deſires after an Intereſt in Chriſt, to obtain which they ſaid they would cheerfully lay down their Lives, and part with every thing, *that was dear to them in the World.*

I have at ſeveral different Times converſed with

many of these Persons, and have received no sm Satisfaction from such Conversations. When speaki of Prayer, they have told me, how much that Du had been neglected by them, and in what a cold lifel Manner it was perform'd; from which therefore, th neither did nor could reap any Satisfaction: But no said they, It was an Exercise, in which they fou much Sweetness and Comfort.

Their Love to the Holy Scriptures, all of them e press in the most lively and moving Manner, frequen ly calling it, a precious and invaluable Treasure; gre ly surprized how they could possibly slight it so mu in Time past, and declaring they now saw many thin in it, highly useful and comfortable to them; whi they never before imagin'd had been there.

They express a great Love to, and desire after t publick Ordinances; when I have asked some of the if they had such affection as the *Psalmist* speaks in the Beginning of 122 *Psalm*, when it was said him, *Let us go up to the House of the Lord*, they ha told me, that tho' it was quite otherwise with the before; yet now they found a vast Pleasure in atte ding the Church, and publick Worship of God, a a great unwillingness in them to withdraw from when the Service was over.

They are likewise exceedingly desirous of more p vate Instruction in their Duty, and take all Opp tunities of waiting on those, that can be of use them, and such of them as are near at hand, do f quently come to my House, and receive my Adv and Assistance; and I never saw Persons more *do* than they are. I must own indeed that when I first co versed with them I found some of them pretty Ign rant of the Principles of Religion: But this was w they seem'd deeply grieved and afflicted for; and mu condemned their former Sloth and Negligence,

ince that Time, have been making uſe of the proper
leans of Knowledge, and I think I can ſay, with
o contemptible Succeſs, conſidering the ſhort time they
ave had.

Some of them ſeem to diſcover devout Breathings of
oul after God, and the bleſſed Redeemer, and Reſolutions
hro' Grace, to depend upon him in the worſt of Circum-
tances, often making uſe of theſe Words of Job xiii.
5. *Tho' he ſlay me, yet will I truſt in him.* I have
een much ſuprized to ſee how readily, nay even Judi-
ouſly, ſome of them who had been formerly ignorant
nd unconverted, have ſpoke of ſome of the moſt im-
ortant Points of practical Religion, and with what
cility they have adduced Paſſages of Scripture, very
itable to what they were ſpeaking about.

There is another Branch of Chriſtian Duty, that
do think they are likewiſe ſtudying a Conformity to.
nd that is Love to Mankind: I have heard them of-
n wiſhing, and deſiring that all Men might be brought
o Chriſt, and the Knowledge of the Truth; and par-
cularly expreſſing a great regard for all that are the
ord's People. So far as I have yet Acceſs to know
em, they ſeem to be of a meek and quiet Spirit, and
illing to forgive; telling me they deſire to wiſh well,
nd to pray even for the Happineſs of thoſe, who had
een injurious to them.

More might be ſaid upon this Subject, but I chooſe
ther to be ſparing, till Time make a clearer diſcovery
f them.

The Perſons I have converſed with, were of different
haracters: Some of them had all along been pretty ſo-
er and Rgular in their Lives, and duly enough
ttended the Ordinances of the Goſpel, others of them
ere very careleſs this Way, and addicted to many Sins:

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But even thoſe thoſe who were more blameleſs in thir Lives, have declared, That their Hearts till now wer never touched with any Thing they heard from the Wor of God; that they had never lived under the Influ- ence of Religion, and were groſsly unconcern'd abou their Salvation.

Theſe now are the Appearances, I obſerve amon ſome of my People, who were awaken'd to a Concer about their Souls at *Cambuſlang*; which do ſtrongly in cline me to think, that it is the Work of God.

Glaſgow, April 26, 1742.

John Hamilton

Atteſtation IV. By Mr. *William Hamil- ton* Miniſter at *Bothwell.*

R. and D. B.

I Have ſeen the Atteſtation by the Reverend Mr. *Mat- thew Connell* in *Kilbryde*, as alſo that by the Rev rend Mr. *John Hamilton* in *Barony* of *Glaſgow*. As have no new Thing to add, ſo I heartily join in th ſame Sentiments with my above-named Brethren, bo as to the Reality of that extraordinary Work at *Cam buſlang*, being in very deed a gracious Work of the Spi rit of God, deſigned, I firmly believe, for the ſavin Conviction and Converſion of many periſhing Sou not only in that Pariſh, but in the Neighbourhoo May the Lord, in his infinite Mercy, ſhed abroad t Influences of his ſaving Grace through all the Corn of the Land.

There are a good Number of my People, moſt young People, who have been awakned at *Cambuſlan*

and have much the ſame Account to give of them with my above-named Brethren: All of them are very ſerious and concerned about their Soul's Caſe, and are very ſolicitous to have others brought to Acquaintance with Chriſt, and the Way of Salvation through him: Which has had this (I hope) bleſſed Effect, that there ſeems to be a more than ordinary Seriouſneſs, among a goodly Number in ſeveral Corners of this Congregation, more Conſcience made of Family Worſhip, in ſeveral Families who made but too little Account of it before; as likewiſe there are ſome new Societies for Prayer and Chriſtian Conference, ſet up in this Congregation, wherein ſeveral Perſons, beſides theſe awakned at *Cambuſlang*, have joined. I hope theſe Things, thro' the Bleſſing of God, may prove the Beginning of much Good, in this and in other Places. May that bleſſed God, who has begun a good Work, either with you or any other Place, carry on and perfect the ſame until the Day of Jeſus Chriſt.

May the Lord direct and aſſiſt you and all his Servants, to a right and faithful Management of our great Maſter's Work amongſt our Hands. I add no more, but am with the greateſt Sincerity,

Rev. and Dear Brother,

Your affectionate Brother,

Bothwell, *May* 7th, 1741. *and humble Servant in the Lord.*

WILLIAM HAMILTON.

Atteſtation V. By Mr. *William Hamilton* Miniſter in *Douglas.*

R. and D. B.

WHile I was with you, it gave me great Pleaſure to ſee ſo much Concern upon Peoples Spirits about the

the Salvation of their precious and immortal Souls, a Thing very rare amongſt us: Some whom I had Occaſion to diſcourſe with, appeared to be in the outmoſt Diſtreſs upon account of Sin, both original and actual, and that principally as it is that abominable Thing which God hates. Others whoſe Conſciences God had awakned with a Senſe of Guilt, but had now got believing Views of Chriſt Jeſus, as a moſt complete Saviour, both able and willing to ſave; and whom God had determined by the Power of his Spirit to yield themſelves to the Lord; They in a very ſtrong Manner expreſs'd Love to their God and Saviour, and to all his Commands, both of the firſt and ſecond Table of the Law; and declared, That it was their firm Purpoſe and Reſolution, through the Aſſiſtance of the holy Spirit, to walk in all the Commandments and Ordinances of the Lord blameleſs; and ſeem'd more afraid of offending God, than of any Sufferings they might be expoſed to in a World: And their Practices, ſo far as I can hear, are as yet agreeable to their Reſolutions; ſo that I not only hope, but think I have good Ground to believe, that Work begun and for ſome Time paſt carried on amongſt the People of *Cambuſlang*, and Strangers that have reſorted thither rom many diſtant Parts, ſhall appear to the Conviction of all good Men, to be the Work of God, from the after holy Life and Converſation, of not a few of theſe, whoſe Conſciences have at this Time been awaken'd to a Senſe of their loſt and undone State by Nature. That the Lord may more and more aſſiſt, ſtrengthen, and ſupport you, and give you and all faithful Miniſters of the Goſpel many Seals of their Miniſtry, Is the hearty Prayer of,

D. B.

May 6th, 1742.

Your affectionate Brother,

WILLIAM HAMILTON.

Atteſtation VI. By Mr. *M'Kneight* Miniſter at *Irvin.*

Rev. and dear Brother,

AS I had by Information from Letters, conceiv'd a good Opinion of the extraordinary and ſurpriſing Work at *Cambuſlang* before I went thither, upon an Invitation from you, to preach there laſt *Sabbath*; ſo my ſaid Opinion, has been very much confirmed by what I was Eye and Ear-Witneſs to, during my abode with you, from *Saturday* to *Tueſday* laſt; being ſtill more and more perſwaded, that it is the real Work of the Spirit of God.

While I joined with your Congregation in publick Worſhip, I obſerv'd amongſt the vaſt Numbers that flocked to hear the Goſpel preached at *Cambuſlang*, not only the ſerious Looks, the grave Deportment, and the cloſe Attention of the Multitudes to what was ſpoken, but alſo the weeping Eyes of many, that appeared to be in the greateſt Diſtreſs and Trouble.

Again in the Evenings, after publick Worſhip was ended, and when I had Occaſion to converſe with ſeveral of theſe afflicted Perſons, I found their Wounds and anguiſh of Soul, together with their Tears, did proceed not from a whimſical and *Enthuſiaſtick* Imagination, but from a deep Conviction of the great Evil and Demerit of Sin original and actual, particularly of their ſin of Unbelief, and ſlighting precious Chriſt, and the gracious offers of Salvation by Him; and when I exhorted and directed them to believe in the Lord Jeſus Chriſt, as the Apoſtle *Paul* did the convinced and trembling Jaylor, *Acts* xvi. 31. They anſwered, *Lord help me to believe*, gladly would I believe but I cannot. However while under their Soul Exerciſes for Sin, and becauſe of God's Wrath, I heard them expreſs-

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ing ardent Desires after Christ, and an Interest in him, and Salvation by him; and a great thirst after the Word, the knowledge of God and of Divine things, and after a saving Faith in a crucified Jesus, which gave me ground to hope that our dear Redeemer Jesus, would soon accomplish these longing Desires in relieving them from their Distresses, of both Body and Mind.

Likewise, I conversed with others, who were under peircing and deep Convictions of Sin; and have felt *the sharp Arrows of the Almighty sticking fast in their Souls*, and to whom the Spirit of God, had upon their believing in Jesus Christ, applyed *His precious Blood* to heal these Wounds, and hereon hath granted them Relief and Comfort, hath delivered *their Souls from Death, their Eyes from Tears, and their Feet from falling*; for which distinguishing Mercies, they were exalting free Grace, saying with the Apostle *Paul, It is by Grace we are what we are, and blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ.*

They, when I conversed with them, declared distinctly the Way and Manner, how their Conviction began and wrought, and how the Relief they got from Soul Troubles came to them. They also discovered the gracious Work of the Spirit of God upon their Souls in their Confession of Sin with Shame, Sorrow, and Blushing; in their professing a Hatred of it, and loathing themselves on the Account thereof, crying out *Behold, We are vile, we abhor ourselves, and repent in Dust and Ashes*, in their Love to God, and his Ordinances, in renouncing their own *Righteousness*, and relying wholly on Christ *for Righteousness and Strength*, in their high Esteem of, and ardent Love to their de-

Redeemer, in their Charity and Love to one another and to all Chriſtians, and eſpecially to thoſe who are the real Diſciples of the Lord Jeſus, and bears the Image of their heavenly Father; in their tender Sympathy with, and affectionate Concern for thoſe, that fall under Diſtreſs and anguiſh of Spirit for Sin; and in their Endeavours to relieve them, by good Advices and proper Exhortations, and to comfort the dejected and diſquieted in Mind, with the Conſolations wherewith they themſelves had been comforted. Theſe are a few of the good Fruits of the Spirit of God, I obſerved among ſeverals, I converſed with at *Cambuſlang*.

Therefore I cannot but bear a Teſtimony, that in my Apprehenſion, the ſurpriſing Work with you, dear Brother, for theſe ſeveral Weeks paſt, is of God. And if the Work be of God, then neither the Devil, nor all his Agents ſhall be able to overthrow it; yea I hope thro' the Divine Bleſſing on the Seed ſown, and to be ſown, to hear more of its remarkable Succeſs with you. As I deſire to join you in giving Thanks to God, for this remarkable countenancing your ſacred Miniſtrations, to many in your *Pariſh* and Neighbourhood; ſo I intreat you may conſtantly remember me, and my Flock at the Throne of Grace; and join with us in earneſt and repeated Prayers to God, that the like obſervable Outpourings of the *Holy Spirit*, may viſit my Congregation and the neighbouring Pariſhes; and revive his Work in this *Weſt-Country*; and may it ſpread not only through all the Churches in *Britain* and *Ireland*, but throughout all the Churches in the World, for building up *Zion*; yea that the *Heathen* may be given to Chriſt for his Inheritance, and the uttermoſt Ends of the Earth for his Poſſeſſion.

That a rich and powerful Bleſſing from Heaven, may crown your Miniſterial-labours with more and more Succeſs, is, and ſhall be the earneſt Prayer of,

Rev. and dear Brother,
Your affectionate Brother,
and Servant in the Lord,

Irvine May 6th, 1742.

WILL. M'KNEIGHT.

Atteſtation VII. By Mr. *John M'Laurin* one of the Miniſters of *Glaſgow*.

May 12*th*, 1742.

HAving had Occaſion not only to converſe with ſeverals in this City, who have been lately awaken at *Cambuſlang*, to a deep Concern about Salvation; and upon Inquiry to get good Accounts of their Behaviou but alſo to beſtow ſome Pains, in Converſations and Inquiries of that Kind, in the Pariſh of *Cambuſlang* itſel by theſe Means, I am in a Condition to affirm good Grounds, ſeveral of the moſt material Things the above *Narrative* and *Atteſtations*: But in rega of the intended Brevity of this Paper, I judge proper, to avoid too particular Repetition of Things already atteſted by ſo many good Hands.

By the Accounts which ſeverals of theſe People gi of their Impreſſions of Things of eternal Importan with great Appearances of Sincerity, ſupported by Accounts given by others of their Conduct, they ſeem in the Judgment of Charity, to be Perſons to who the following Scripture-Characters agree; *viz.* Th *they are of broken Hearts and contrite Spirits; that t come to God through Jeſus Chriſt as the Way, the Life, a the Truth; that they endeavour, by the Grace of God, give all Acceptation, to the true and faithful Saying, Th Chriſt came to ſave Sinners, that they have the Love of G ſhed abroad in their Hearts, and earneſt Deſires to ha his Law written on their Hearts:* While they are deeply ſenſible of the remainders of Evil, that cleave them and others in this imperfect State.

By the Accounts given of their Practice, by th who have the neareſt View of it, they appear to ha forſaken the Sins to which they were addicted, to d light in the Duties from which they were averſe, to wat againſt Tentations, to which they formerly yielded

nd inſtead of ſeparating one Part of Religion from a-
nother, to have a ſtrict Regard to the Precepts of
oth Tables of the *Divine* Law: Herein exerciſing
hemſelves to have, *Conſciences void of Offence toward*
od, and toward Men.

From the beſt Obſervations I could make on their
Diſpoſition and Behaviour, compar'd with the Obſer-
ations made by others, they ſeem, in a particular
Manner, to excell in Meekneſs, Humility, Self-denial
nd Charity: In the *Wiſdom from above*, deſcribed in
cripture (*James* iii. 17.) As *firſt pure, then peaceable,*
ntle and eaſy to be intreated, full of Mercy and good
ruits, &c. in Averſion from Things, *that tend to*
rife rather than to Edification: And in ardent Deſire
f the Converſion and Salvation of others.

I would not be underſtood to aſſert ſuch Things of
, whom I know to have pretended to Seriouſneſs about
eligion, on this Occaſion; being particularly concern'd
atteſt from perſonal Knowledge, in Conjunction with
r. *M'Culloch*, that part of the above *Narrative* which
lates to Pains taken, with ſome Succeſs, in detecting
eceivers: A Correſpondence having been ſet on foot
d being indeed kept up ſtill, and ſeverals here ha-
ng begun and reſolving to continue a proper Scruti-
from time to time, in order to ſuch Diſcoveries.
Mean time, whatever ungrateful Diſcoveries may
ve been made already, which indeed are not many,
may hereafter be the Reſult of ſuch Inquiries;
ople of Candour will own, that the Faults of a few
rticular Perſons ought not to be charged on a Body
ſerious People, who to other Evidences of Sincerity,
d that of a hearty Concern, that Deceivers or Back-
ders may be detected, admoniſh'd and by the *Divine*
eſſing reclaim'd.
Whereas an unknown Perſon very lately wrote a Letter
Mr. *M'Culloch*, dated *April* 29*th*, (in which was incloſ'd
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another Letter with a Twenty Shillings Note to Mr. *J.* Merchant in this City, on account of Wrong done to his Father of 2 or 3 Shillings Value many Years ago) and that unknown Perſon deſires that in the printed Account, that was expected of the Work at *Cambuſlang* there might be ſome Inſtructions about Reſtitution; is thought ſufficient, in regard of the ſhortneſs of the Paper, to referr that Perſon and others, to the Scriptures cited in our larger *Catechiſm*, where it treats of the 8th Commandment; and to approv'd Commentaries on the Ten Commandments in general, aſſerting and proving the Neceſſity of that Duty. *

While Friends of Religion will judge themſelves obliged to deſire, that all who have been awakned to ſerious Concern about it, may prove real Converts, perſevering to the End: They and others ſhould remember, that tho' ſeverals ſhould backſlide, which God of his Mercy prevent, it can be no Argument againſt the Sincerity of the reſt.

So far as we have credible Accounts of Works to which this bears a Reſemblance, it does not appear by what I can recollect or learn from Perſons well ſkill'd in Church-Hiſtory, that ever there were ſo great Numbers awakned to ſo deep Concern about their Souls, attended with ſo promiſing Evidences, as theſe mentioned in the above Narrative and Atteſtations, without a happy Iſſue. It appears therefore agreeable to the Rules of Charity and juſt Reaſoning, to hope for the like good Iſſue as in this preſent Caſe.

It conſiſts with my Knowledge, that as to ſuch of the People whom this Paper treats of, as ſeem to have attain'd to joyful Hopes, on which ſome particular Scripture Promiſes appear to have a remarkable Influence, Care is taken to examine them, and to direct them to examine themſelves about the eſſential Evidences of Intereſt in Chriſt and ſo all the Promiſes in general.

JOHN M'LAURIN.

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* See Mr. *Durham* on the Ten Commands.

Atteſtation VIII. By two Preachers to the Succeſs of the Goſpel at *Cambuſlang*, for ſeveral Weeks bypaſt.

May------1742.

HAving had Acceſs to examine ſeveral Perſons that have been awaken'd to a ſerious Concern about Salvation, by Means of the Miniſtrations of the Goſpel there, we find with many of them what we can't but conſtruct, in the Judgment of Charity, to be promiſing Appearances, or hopeful Beginnings of a good Work of Grace; ſuch as, a deep Senſe of their ſinful and guilty State, and Apprehenſion of the extreme need of the Saviour Jeſus Chriſt, to be juſtified by his Blood, and ſanctified by his Spirit: their plain Confeſſion of their great Ignorance, and Blindneſs in the Things of God, and Myſteries of his Kingdom, and earneſt Deſire to know the Truth as it is in Jeſus; and laborious Diligence to be better acquainted with the firſt Principles of his Doctrine: deeply lamenting their Heart Pollutions and abominations, as well as their great Neglect of God's Worſhip, and careleſs Regard of the great Salvation formerly, and with ſome, their groſs Vices, and ſcandalous Prophanations of God's Name and Day; their frequent Complaints of the Sin of Unbelief in Chriſt, and of the Deadneſs and Hardneſs of their Hearts, and anxious Concerns and Prayers to have them ſoftned with the ſpiritual Views of Chriſt as crucified, into the Exerciſes of godly Sorrow and Repentance, and reduced in Captivity to the Obedience of the Faith: Their cautious Guard againſt Sin and Temptation: their tender Circumſpection over themſelves, leaſt the corrupt Converſation of others, the hearing of which ſometimes is unavoidable, might ſtifle their ſerious Concern, and extinguiſh religious Impreſſions: Their frequent Watchfulneſs unto the Duties of Worſhip, Reading the Scriptures as it becomes

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the Oracles of the living God, hearing the Goſpel preached with ſerious Attention as the Voice of Chriſt ſpeaking to them; praying to God as the Searcher of the Hearts and Trier of the Reins: humbly ſupplicating him with a deep Senſe of their own Unworthineſs & Demerit, as the Father of all Mercies, and God of all Grace in Chriſt, and making Conſcience of having him frequently in their Thoughts, and being tenderly ſenſible when the Spirit breathes on their Souls in ſuch Exerciſes, as a Spirit of Life and Liberty, and anon when he withholds his ſenſible Influences and Conſolations of Grace, their Hearts are troubled.

And when we conſider that the young are early inquiring the Ways to *Zion*, ſeeking the Lord with weeping and Supplication, that Sinners are taught God's Ways, and Tranſgreſſors converted to him, the openly prophane and profligate, who were running headlong in the Paths of the Deſtroyer, and enticing and corrupting others into the ſame pernicious Courſes, ſtopt in their hot Career and reformed by Sovereign victorious Grace, frequenting Chriſtian Fellowſhips, and abounding in Chriſtian Conference, and heartning and encouraging others to walk in Wiſdom's Ways which are pleaſantneſs and Peace. We have good Ground to rejoice at this remarkable Succeſs of the Goſpel, and to bleſs the Name of God for giving ſuch a ſenſible Teſtimony to the Word of his Grace, and to plead in Prayer to him, filling our Mouths with this Argument, That as he has begun to lift up the Cloud of his gracious Preſence on this Spot of his Vineyard, that he would ſpread it far and wide, ſo that in many Places the gathering of the People may be to our *Shiloh*, and many may be obſerved to fly unto him as Clouds and as Doves to their Windows, even to fly for Refuge from the Wrath to come, and to lay hold on the Hope ſet before them.

JAMES YOUNG.
AL. DUNCAN.

At CAMBUSLANG. *May 6th*, 1742.

IN regard the Pariſh of old *Monkland* at preſent wants a Miniſter, we ſubſcribing Heritors and Elders of the ſaid Pariſh, hereby teſtify; That there is a conſiderable Number of Perſons belonging to this Pariſh, who have been awakened at *Cambuſlang*, to a deep Concern about their Salvation; and that we have convers'd with ſeverals of them, who, to our Apprehenſion, ſeem to be in a hopeful Way.

Robert Donald Elder. *Alex. Scott* Elder.

Atteſtation IX. By Mr. *D. Connel Preacher of the Goſpel.*

YOu deſire ſome account from me, of what I have obſerved or know with regard to the work at *Cambuſlang*, which I ſhall give without Art or diſguiſe. I have converſed with a good many in this Pariſh that have been affected there. Some have told me that by what they heard in Sermon, they had great deſire raiſed in their minds to be burthened with Sin, that ſo they might come to Chriſt: And then have got ſo great a ſenſe of Sin and guilt as they could well bear. Others that have come to me in great Diſtreſs, when I aſk'd them how they came to be in that Condition, anſwered, that while they were hearing ſome private Exhortations of the Miniſter, a great many of their Sins were brought to their Remembrance. They thought they had been doing nothing but ſinning all their Days; that they were empty of all Good, and that they were undone without Chriſt. Some have told me, they met with great Oppoſition in going to attend upon the Ordinances, but they became reſolute and went: And what Places of Scripture firſt faſtened any Senſe of Sin upon their Minds; how this was more and more increaſed, and what Text kept them from Deſpair amidſt the greateſt Terror one could readily be under. Others, that all Things in the World were now become taſteleſs to them, ſeeing the danger their Souls were in. I have ſeen ſome ſitting here all in Tears, and when I ask'd them what was the Matter, they ſaid, They were afraid leſt their Convictions

victions should go off without any good Effect; and e
press'd a strong Desire after Christ. Others that seem'd
be under great Concern, being asked what they wanted, fai
Conviction of Sin and Faith in Christ. I have been great
surprised, to hea. such a distinct Account of the provo
ing Nature of Sin, and the Terms of our Acceptan
with God, given by those that are reputed the most ign
rant, and who I believe knew scarce any Thing at a
of religious Matters till this Work began. I cannot ta
that among all I have convers'd with here, I have foun
one in Despair, but have heard them expressing a gre
Sense of their Inability to believe.

I have heard them expressing the highest Esteem of t
Mercy of God, and the Mediation of Christ; the mo
earnest Desire after an Interest in him; and telling t
Promises and Declarations of Mercy, and Representatio
of Christ in the Scripture, that were the Foundation
their Hope, and praising Christ as One altogether lovely

I have heard them expressing a Sense of the Evil of Sin, a
their own Vileness by it; earnest Desires after Perfection in Ho
ness, and Fears least they should fall back into their former sin
State; mentioning the Promises that supported them under th
Fears, and telling what Love and Joy and Praise these prod
ced, when call into their Minds.

Their earnest Desires & diligent Endeavours after more Know
ledge, the deep Sense & sweet Relish of Divine Truths they seem
have, their Readiness to apply what they hear to themselves, ev
these Things that discover more of the Corruption, of their Hear
or Errors of their Lives to them, the pouring out of their So
to God in Prayer, which they speak of, the Perplexity and De
tion I have seen them in, when, as they told me, they have n
been able to do this, the Steadiness and Fixedness of their Mi
on Spiritual Things, not only in stated Duties, but when abo
their Worldly Affairs, that they inform me of: Their Grief wh
vain Thoughts fill their Minds, and Restlessness till they reco
their former Spirituality, Their charitable Dispositions towa
Men, of which I could give a Variety of Instances their g
Care to do the Will of God, and Fear lest they trust in th
own Righteousness. These and other Things I have observe
or heard from them, and about them, put it out of Doubt w
me, that the Finger of God is in this Work, which I p
may more and more appear. *I am, Sir, Your,* &

Kilbryde, May 14th, 1742. DAVID CONN

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